1: Childs M-5 (1924-1940) 1949 FP13 Mbundu FP13

121 177 be recognized. *First*, there is a sympathetic but entirely unsystematic use of the culture in question which collects folk-lore, customs, or other single items to use them as illustrations, as lesson or sermon material, &c., but without reference to their context in the fabric or pattern of the culture. *Second*, there is an attempt to rebuild those functions or institutions which *a priori* are judged essential and to leave untouched those judged unessential. Still, whatever is done, is done without reference to the pattern of the culture in question and the criteria are predetermined. *The third method* is that advocated by the present study. It begins with a systematic study of the culture in question, especially its characteristic patterns of behaviour, significant attitudes, beliefs and customs; and the effect of its contact with other cultures; in order

To determine and describe the content;

To analyse and evaluate this content with reference to its bearing upon present local needs; and

To make suggestions for tentative procedures which shall build upon indigenous patterns of behaviour, make adjustment to approved attitudes from the outside as easy as possible, and work toward a continuous and self-functioning process of self-adjustment.

The view-point assumed is a composite of practical anthropology, progressive education, and the newer approach to Christian missions. The criteria have been evolved in part through a study of the local situation and its needs.

127 *Sources.* More documentary material has been sifted than the references indicate. The historical account which has finally been incorporated as Chapter XII was written before the main part of this study and served as an important part of its background.

128 124 The chief sources, however, are original materials descriptive of certain phases of Umbundu life and culture—materials gathered on the field over a period of years, especially between 1933 and 1938. Much of it consists of traditional 'literature' (folk-tales, proverbs, riddles and songs). More of it, however, consists of descriptions of customs, beliefs, institutions and other culture traits secured from personal observation, from descriptions by natives, from schedules collected and written up by trained natives, and Umbundu autobiographical data. Much of this is given in direct translation, certain parts in summary or by reference, while the rest has served as background.

1: Childs M-5 (1924-1940) 1949 FP 13 Mbundu FP 13

PART ONE [p.17]

SOCIAL STRUCTURE

121 *The object of Part One is* (1) *to describe the present social structure of the Ovimbundu, and* (2) *to suggest significant elements that this social structure has or may have for the programme of Christian missions among this people.*

CHAPTER II

POLITICAL AND SOCIAL LIFE

127 122 HAD my historical survey revealed a detailed description of Umbundu social structure made at some former time, it would also be useful to make comparisons with the present state of affairs. Since there is no such witness out of the past, it is only possible to describe and analyse that which at present exists. For this purpose some excerpts from Umbundu narratives are presented and references made to certain folk-tales and proverbs. The basis of the analysis and description rests more especially, however, upon notes and impressions gathered in field-work over a period of years and upon a considerable number of genealogical tables and schedules of marriage arrangements.[1] These latter are referred to here only to a certain extent. I hope to treat these more fully later. The subject of marriage properly belongs to the field of social structure, but because of its importance I hope to devote a chapter to it. Only certain of the genealogical tables are presented fully and in their several aspects, while the others have served as basis and background for the whole of this part of the study.

565 175 The most significant historical allusion to the social structure of the Ovimbundu which I have found was an observation of Pinheiro de Lacerda about 1790. "These are they of the Highlands who are made up of two "systems" the one call themselves [266] "Quimbundos" (i.e. Ovimbundu), (th[illegible]do not eat human flesh): the others are called "Quimbangalas" (i.e. the royal households of [782] Imbangala stock), who eat it, and when they make their sacrifice, at which all together attend, then all eat the "Makongo".[2]

[1] I have 192 of the former and 75 of the latter.
[2] *Annaes Maritimos & Coloniaes*, 5a Ser., p. 488.

3: Hambly E-5 (1929-1930) 1934 FP13 Mbundu FP13

121 Geographical study is valuable in showing that physical factors such as position, topography, soil, and climate have had not only a permissive but a stimulating effect on the development of certain cultural traits.

•127 Historical documents dating from the year A.D. 1500 present valuable evidence for tribal movements, the effect of early European contacts, and the existence of certain beliefs and ceremonies. The facts adduced in chapter III are used in chapters X–XII in discussing culture contacts and cultural processes.

197 Inquiry respecting relationships of the Ovimbundu to other African tribes is aided by a study of the Umbundu language, which is shown to be of pure Bantu structure and vocabulary (chapter VIII). The characteristic features of the Umbundu language are those which form the basic elements of Bantu speech in general. These characteristics are alliterative concord (that is, repetition of the prefix before every word in agreement with the noun); absence of grammatical gender; and a position of the genitive in which the name of the thing possessed comes before the possessor. Umbundu, though structurally assignable to the Bantu group, has its own vocabulary, whose degree of relationship to that of surrounding peoples may to some extent be judged by the vocabularies of F. and W. Jaspert (Die Völkerstämme Mittel Angolas, Frankfort, 1930, pp. 144–150). The fact that the language of the Ovimbundu has become the lingua franca of Angola, still further testifies to the thoroughness of the contacts, which from historical sources are known to have been made in the period 1500–1900.

104 The spelling of proper names leaves a wide margin for individual preference. The Umbundu language requires "M" before "B," yet custom has sanctioned the form Bailundu. Nevertheless I have retained "N" in Ngalangi despite the form Galangi on several maps. Maps show great diversity of spelling, but I have adhered throughout to Kipungo (Quipungo) and Kwanza (Quanza). Among tribal names I prefer Vakuanyama to OvaKwanyama and Vachokue to BaKioko or BaDjokue; in making the choice I have tried to imitate the sounds I heard from the natives themselves. In referring to the papers of E. Torday, who knew the southwest Congo well and spoke several Congo languages fluently, I note that he sometimes prefers to recognize the prefix as in BaMbala and BaYaka, but he also writes Badjokue and Bayaka. J. H. Weeks writes Bangala (BaNgala). C. H. L. Hahn uses the form Ovambo (OvaMbo). Ovimbundu I have preferred throughout; the accent is on the

3. Hambly E-5 (1929-1930) 1934 FP13 Mbundu FP13

III. HISTORICAL SOURCES

175 The object of this chapter is the presentation of a summary of
173 literature relating to Angola from A.D. 1500 down to the present
167 day. In this literature there may be accounts of the movements of tribes which will throw some light on the origin of the Ovimbundu, and the date of their migration into the Benguela Highlands. Present-day tradition of the Ovimbundu is unanimous in declaring that the tribe came from the northeast of its present locality, but some
[101] historical justification of this belief is desirable. The word Ovimbundu ("people of the fog") may refer to the heavy morning mists of highland regions, and there is the possibility that the Ovimbundu adopted this name when they settled on the high plateau.

121 If there is historical evidence in favor of the traditional home of the Ovimbundu being the region of the north and northeast of Angola, what was the ethnological background of these areas at the time when the Ovimbundu became detached from a matrix of northern Angolan tribes? In other words, what cultural factors are the Ovimbundu likely to have brought with them into the Benguela Highlands? The ultimate origin of these factors is a point which has not been neglected (chapter XI, "Wider Culture Contacts"), but for the moment the primary concern is the historical background of the Ovimbundu, with special reference to tribal movements and cultural traits.

As part of this historical inquiry, contacts of the Portuguese and the Ovimbundu are of importance. When and where did the Portuguese come into contact with the Ovimbundu and with what results to the indigenous culture?

127 Chapters IV–IX deal exclusively with my field work among the Ovimbundu in 1929. Therefore it is pertinent to ask to what extent the ethnological observations of travelers and early explorers will corroborate the information recorded in my own notes. Will there be contradiction or confirmation of personal observations? Possibly the ethnological notes obtained from historical sources will serve, not merely to corroborate my field work, but actually to extend the area of occurrence of important cultural traits which I noted in 1929.

The literature describing Angolan history and customs is here presented in the form of a chronological bibliography, which is annotated so as to emphasize points bearing on the purpose of this historical analysis. That there should be a fragmentary presentation of data is an inevitable consequence of the nature of the literature

3: Hambly E-5 (1929-1930) 1934 FP13 Mbundu FP13

itself. Observations have been made, not in a well-ordered time sequence, but at irregular intervals. Moreover, the writings of the majority of observers have not been undertaken with any specific ethnological purpose in view. Early explorers in particular were prone to intersperse historical and ethnological notes among a mass of descriptive material relating to incidents of travel, animal life, and meteorological observations. 127

At the conclusion of this chapter an effort is made to remedy the disjointed nature of the historical evidence. This object is achieved by summarizing the points which provide an answer to the queries brought forward in the opening paragraphs of this chapter respecting the origin and cultural background of the Ovimbundu.

The Portuguese entered the Congo in 1482 under the leadership of Diego Cão (E. G. Ravenstein, The Voyages of Diego Cão, *Geog. Journ.*, 1900, pp. 625–649) and from that time onward Portuguese influence of a political and religious kind was exerted along the course of the Congo. Gradually the Portuguese established themselves on the coast of Angola. Paolo Diaz founded Loanda in 1576, and about eleven years later built the fort of Benguela. 175

The year 1590 saw the Portuguese making war in the interior of Angola against the Jaggas, a northern tribe among whom Andrew Battell was held in honorable captivity as a leader against the Portuguese and all natives of northern Angola, who were exploited by the Jaggas. In 1645 another Portuguese punitive expedition penetrated the interior as far as Bailundu, the center from which the strongest caravans of Umbundu traders and slavers set out for central Africa.

Caconda in the southwest of Angola was founded in 1682, and a century later the coastal town of Mossamedes became a starting point from which early exploration penetrated the interior in search of the sources of the Cunene River. (For the details of Portuguese penetration of Angola see Bibliography: T. E. Bowditch; R. F. Burton; E. G. Ravenstein; T. Lewis.)

When the Portuguese landed at the mouth of the Congo at the close of the fifteenth century they came into contact with the kingdom of Congo, ruled with great pomp and ceremony at Ambassa, about 150 miles inland, and identical with the San Salvador of the Portuguese. The old kingdom of Congo was made up of six strong clans of whose rivalry the Portuguese took advantage to strengthen their own commercial and political position. The slave trade was considered to be as respectable as it was lucrative, and there is no doubt